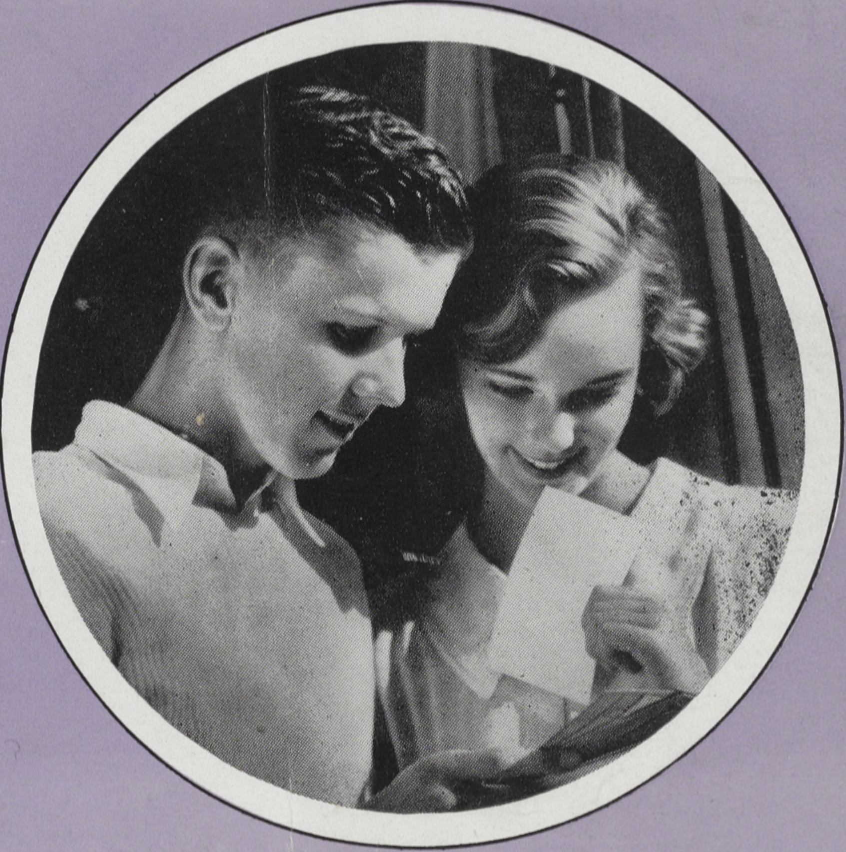
Ukrainian Catholic Youth Organization

ЮНАЦТВО

YOUTH



Вересень - 1947 - September
Рік III., Ч. 9. — Vol. III., No. 9.

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GOD'S CALL . . .

Perhaps He Calls You to be a Soldier in His Army?

The Ukrainian nation looks to the Ukrainian Catholic Youth for Priests, Brothers and Sisters.

DO YOU KNOW: that there are only about 120 priests to serve the Ukrainian Catholics in Canada?

DO YOU KNOW: that Ukrainians all over the world look to us for Priests, Brothers and Sisters?

The Church looks to you, boys and girls, as the hope of the future.

"The harvest indeed is abundant but the laborers are few."

(Matt. IX. 37).

"You have not chosen me, but I have chosen you, and have appointed you that you should go and bear fruit."

(St. John, XV. 16).

Perhaps God Calls You!

Will You Respond?



ЮНАЦТВО YOUTH

Рік III. Число 9. Едмонтон, Алберта. Вересень, 1947.

Ходи за Мною

Ми молоді часто себе питаємо, й інші нас питають, чим ми будемо в нашому будучому життю, що з нас буде?

Це питання дуже важне для нас; ми мусимо, поки ми ще молоді, добре подумати над тим і вибрати собі якийсь стан, якусь професію, якесь заняття, що в ньому ми будемо працювати вже ціле наше життя. Від цього вибору залежить наше щастя й вдоволення в цім життю а також і щастя по смерти. Тому то дуже важне вибрати собі такий стан чи таку професію, що зможе дати нам це подвійне щастя.

Не є добре пхатися до якогось фаху чи професії, якщо ми до неї не маємо відповідних здібностей. Бо тоді ми будемо невдоволені й будемо так капарити ціле наше життя та ще й іншим життя затроювати.

Також не є добре, щоб родичі примусували своїх дітей вибрати якийсь стан чи професію. Всі мають самі собі вибрати таку професію, що вони найбільше люблять, і що дає їм вдоволення. Інакше вони не будуть чутися щасливими. Однак, тому що молоді люди ще багато не прожили й часом можуть помилитись, краще є в такій важній справі як вибір стану порадитись якихсь досвідчених та второпних осіб як наших родичів чи нашого священика.

Всі стани — професії на світі, що з них ми мусимо собі один вибрати, можна поділити на три кляси, а саме на стан релігійний, шкльний й бизнесовий чи робітничий.

До стану релігійного належать ті, що посвятилися на Службу Богові, для поширення Його царства на землі яко священики, монахи, монахині - сестри.

До стану шкільного належать ті, що працюють над вихованням інших у школах та інститутах яко професори й учительки.

До бизнесового або робітничого стану належать всі решта що не є включені в перших двох станах як адвокати, лікарі, банкері й всі робітники.

Всі не можуть вибрати той самий стан. Дехто може вступити в релігійний стан, дехто шкільний а дехто в бизнесовий — робітничий. Всі ці стани добрі, дуже корисні а для людей конечні. Однак, зо всіх станів без сумніву найкращий й найбільше взнеслий є стан релігійний - духовний. Так як всі не можуть бути лікарями або учителями але тільки ті, що мають відповідні здібности, або іншими словами, ті, що мають покликання до того стану, так також не всі можуть вибрати релігійний стан але тільки ті що їх сам Ісус Христос кличе.

Може й тебе Христос кличе до своєї служби? Може Він лагідно стукає до дверей твого серця й каже: "Ходи за мною." Ісус Христос потребує багато робітників у своїй винниці. Він сам сказав, що жниво велике а робітників мало. Чи ти не послухаєш Його голосу й не підеш за Ним?

Христос щедро нагороджує тих, що з любови до нього покидають все й ідуть Йому служити та помагати іншим дістатись до неба. Він сам сказав, що хто покине батька або матір або братів або сестер задля Нього, в сотеро одержить вже на цій землі а по смерти життя вічне. Скажіть самі — чи не варта такому доброму панові служити?

Подумай добре над цим. Якщо ти чуєш той тихий голос в твоїм серцю, що каже: "Ходи за Мною" то поговори про це зо своїм Отцем Парохом а він тобі скаже, що робити.

Вже по Вакаціях!

Вже по вакаціях. Знов вертаємось до школи, до роботи. Починаємо новий рік праці для себе.

Будемо працювати тяжко. Чи буде це робота при науці в школі, чи в фабриці, чи в офісі, чи на фармі—де Бог нас поставив, всюди маємо працювати для себе і над своїм виробленням. Маємо тепер подбати про забезпечення нашої будуччини.

Крім того, що вимагає від нас життя, ми починаємо також новий рік праці при нашій орґанізації УКЮ. Добро, розвиток і скріплення нашого місцевого відділу, а через це й цілої нашої орґанізації, повинно тепер бути першим завданням кожного члена УКЮ.

Щоб при кінці року, що його тепер починаємо, ми всі могли весело сказати, що ми його добре перевели й використали і для себе і для нашої орґанізації, треба нам памятати на три річи, що від них залежить успіх не тільки цього року, але й цілого нашого життя.

Перша річ, це молитва. Без молитви ми будемо розвиватися й працювати матеріяльно — так як давні погани. Але духовного життя, вироблення гарних, шляхотних прикмет в нас не буде. На наших навіть і найбільших трудах Божого благословення не буде, тому і їхня вартість буде дуже маленька: Ми є католицька молодь, що любить і шанує Бога і правду. Тому для нас молитва — розмова з Небесним Отцем — є пожадана, необхідна. Де ми не були б, що ми не робили б, все памятаймо про науку нашої любої неньки — молімся.

Працюймо. Життя — підготовка до нього є справи, що їх легко брати не сміємо. Мусимо до них ставитися поважно. Якщо ми в школі, вчімся так, щоб з тої науки ми мали користь. Не тратьмо дорогого часу. Якщо маємо інше заняття, сповняймо його не так, щоб тільки скінчити, або вибути час, але робім роботу совісно і солідно. Поверховні люди ніколи не доходять до чогось вартісного.

Час до часу треба й побавитись. Ми ще молоді. Мусимо бути звинні, спритні, легкі до чого будь. Веселість також належить до прикмет доброго юнака. Різні забави поможуть нам у цім. Вони дадуть нам потрібну розривку і зроблять здібними до дальшої праці чи науки. Тільки бавмося вміру, не забагато. Молодь, що їй тільки забави в голові, не спосібна до чогось більшого.

Молімся щодня, працюймо поважно, бавмося вміру — це найкраща дорога для члена УКЮ.

Сміло Вперед!

З радістю довідуємося про великий зїзд, що його плянує УКЮ Східної Канади на другий місяць. Це знак, що тамошня молодь бажає праці, розвитку, поступу для своєї організації.

Зїзди, окружні чи загальні, мають дуже великий і добрий вплив не тільки на членів, але й на всіх. Добре уплянований і вміло переведений зїзд приносить зі собою багато користей. Один з головних наслідків зїзду є загальний зріст зацікавлення товариством УКЮ. Члени оживають, ще більше заохочуються, а посторонні стають прихильні і з часом самі вписуються в члени. Зїзд УКЮ поширює правдиве поняття про це товариство молоді між тими, що до нього ще не належуть. Він дає всім пізнати теперішній стан цієї організації, відкриває і відслонює добрі і менше добрі сторони праці молоді і вказує на що треба звернути більшу увагу в будуччині. Наслідок зїзду є також зріст єдности серед молоді що розкинена по широких округах. На зїзді є найкраща нагода поділитися з другими своїми думками і пізнати наміри й переконання інших. Поодинокі відділи і провінції вчуться тоді кращої співпраці з вищими зарядами і точніше виконують їхні поручення. Поглиблення внутрішного життя товариства є також одним з важніших овочів зїзду. Добрий зїзд молоді, це джерело, що з нього товариство черпає життя, силу й охоту до дальшого поступу.

Це все Заряд УКЮ Східної Канади певно має на увазі й тому так довго й докладно підготовляє цей свій зїзд. Він поставив собі високу й гарну ціль. Він докладає невтомні старання і звертає увагу на кожну найменшу подробицю. Практичний плян, що його УКЮ тої частини Канади точно і методично виконує, є запорукою, що цей зїзд вдасться і принесе їм велику поміч і користь.

Молодь західної і середущої Канади захоплюється працею УКЮ тамтої частини краю. Ми бажаємо їм витревалости й сили перевести намічене діло щасливо до кінця. За свій труд вони дістануть належну нагороду — успіх зїзду, зріст і скріплення ідеї УКЮ і велику,моральну силу.

"Ukrainian Youth for Christ the King"

CONVENTION COMMITTEE APPEALS TO YOU

Ukrainian Students Overseas

What is it to be hungry? What is it to be cold — to be without proper clothing? To wander about homeless? Thank God, we do not know. We can only imagine. We have never experienced any great privations here in Canada. Our parents — yes, they have seen hard times, but the Ukrainian youth in Canada has, on the whole been very fortunate. The boys and girls who have been Overseas, the refugees who have arrived in this country, and the priests who have escaped from the Soviet Ukraine have seen suffering, privation, dire need and death. They have been urging us to help those who are not as fortunate as we are.

It is heart-rendering to read some of the pitiful letters from students

in Displaced Persons Camps who in spite of crushing hardships have not lost hope and are courageously continuing their studies. The Ontario Provincial Executive of the Ukrainian Catholic Youth has received 49 letters from the Ukrainian Catholic Council in Winnipeg, written by the students in D.P. Camps of Europe asking for material and financial assistance.

The following is a summary of a few of the letters chosen at random which we have received.

There is a case of a young student of Theology in Austria. Recently he became very ill and it was necessary for him to undergo a serious abdominal operation. A special diet is absolutely essential for recovery. Where is he to obtain the special food when the meagre rations scarcely hold body and soul together?

A young married medical student in Austria has written us asking for assistance. Since he is studying, it is impossible for him to work and support his wife and child. Up until now they have been selling their belongings so that he may finish his course. Now they have reached the stage where they have nothing to sell.

An aged father writes to us — only deep love for his son would have prompted him to beg for assistance. His son is almost finished his Chemistry course, but his father has given him all the help he can. What little money they did have, has long ago been spent. Not only is the poor man endeavouring to put his son through college, but his wife is suffering from a serious heart condition. His wife needs medical attention, his family needs food and the boy needs financial aid. Desperate, isn't it?

Another student also finds himself in difficult circumstances. He not only is trying to continue his studies but he is endeavouring to support a wife and child, as well as his wife's parents. He comes from a well known family. His father has been a member of parliament in Vienna and Warsaw, and succeeded in doing a tremendous amount of good for the Ukrainian people in the Old Country.

Every letter we have received is urgent — can we sit aside and do nothing?

CATHOLIC CHURCH HELPS UKRAINIAN STUDENTS IN D.P. CAMPS

It is a well known fact that the Catholic Church is practically the only institution, lay or religious, which is helping the Ukrainian students in Europe in a practical manner. Through the efforts of the Vatican many students are studying in Catholic Universities of Europe at the present time. Reverend N. Kohut, O.S.B.M., formerly of Grimsby, Ont., and a great organizer of youth, has continued his work on behalf of the Youth. He has been successful in obtaining free tuition for Ukrainian students in the Catholic Universities of Spain and other countries. This is indeed a great help to our students — they are assured of their education, but since Spain itself is still recovering from the Civil War, her own people are still struggling for an existence, and it is hardly to be expected that they should share their not too abundant supplies of food and clothing

with the refugees. So it is the responsibility of the Ukrainians in Canada to give aid to our students.

What can we do.

It has been suggested that the well-organized Ukrainian Catholic Youth of Canada form a Central Committee for the entire Dominion to take care of donations of money, food and clothing which would be forwarded to the students. We heartily agree with this suggestion, but would like to take the liberty of placing a few practical suggestions with regards to it.

1. This Committee would first have to obtain the approval of the Ordinary of our Diocese.
2. The Dominion Executive of the U.C.Y. should initiate the program.
3. This committee must work hand in hand with the Ukrainian Catholic Council in Winnipeg.

It is self-evident that the organization of such a Committee would require a great deal of work and time. On the other hand, we all realize that the students require help NOW. They are hungry NOW. Many of them are ill and require medical attention IMMEDIATELY. Any waste of time will prove fatal.

What can your club do immediately? A great deal and without too much effort.

The Provincial Executive of the U.C.Y. in Ontario is already in the throes of a vigorous campaign to raise a substantial amount of money to enable us to send food and clothing to the needy students. We have organized a POPULARITY CONTEST with contestants from nine different clubs in Ontario competing. The girl who receives the greatest number of votes will be crowned "QUEEN OF THE CONVENTION" at the banquet and dance at the King Edward Hotel in Toronto, on October 11th.

YOUR HELP IS URGENTLY REQUIRED

Every U.C.Y. club in Canada is cordially invited and urged to help the students in Europe by selling tickets for this Popularity Contest. Just think, if your club sold a minimum of ten books that would mean we could send one parcel of food through C.A.R.E. to a very grateful student.

Surely we who have been blessed with comfort, even luxury, cannot enjoy these comforts when we know that our Ukrainian Youth is deprived of the necessities of life to which they are justly entitled.

In the name of Him who was once a Refugee in Egypt, we appeal to the Christian charity and generosity of the Ukrainian Catholic Youth in Canada to join us in bringing aid to these undernourished, suffering yet courageous, ambitious students.

Let us not disappoint them. Let us prove ourselves worthy of the name of UKRAINIAN CATHOLIC YOUTH.

We hope that in answer to our appeal we will be hearing from each and every U.C.Y. Club in Canada. Kindly address your correspondence to the:

CONVENTION COMMITTEE,
49 Parkway Avenue, Toronto Ontario.

Lillian Dzurman,
Publicity Committee.

Не Нарікай

ОПОВІДАННЯ

Іван бурмотів злісно цілий час, як вертався з ранішньої Служби Божої. ""Я не знаю що тому священикові сталося," жалівся він перед своєю жінкою, Катериною. "Кожної неділі закликає нас до якоїсь жертви. Раз на сироти, другий раз на воєнних скитальців, іншим разом на що інше. А нині вже починає збірку на розбудову церкви. Ще й таку велику коверту дав... Чи він думає, що я знаходжу гроші на дорозі?"

Катерина усміхнулася. Вона його вже добре знала. Тому й лагідно відповіла: "Певно, що йому кінці не сходяться, тай мусить просити."

"А хіба мені сходяться? Я мушу і родину утримати і податки платити, бонди купувати, давати на різні ціли — а тут ще й на церкву давай та давай".

"Та не бійся. Як даш, то ще жебраком не станеш. От і я взяла одну..."

"І ти маєш? Чи одна ковертка на родину не досить?" майже крикнув Іван.

"Та чого ти такий? відмовиш собі деякої вигоди тай будеш мати що і в ковертку дати."

"Вигоди? Які ж вигоди я маю?"

"А дивись тільки кілько цигарів ти прокурюєш денно. А кілько другим задармо роздаєш. Кілько ходиш на різні забави і все щось там лишиш. Чи це не вигоди? Не такий ти бідний, як думаєш. От Михайло навіть ще й авта не має, а взяв пять коверт — собі, жені і трьом дітям."

Іван замовк. Їхали так у мовчанці пять хвилин — а нарешті авто стало.

"Не стало ґазоліни," успокоїв жену Іван. "Мав взяти в місті, але якось чисто забув."

"Певно тому, що так нарікав на священика", відповіла Катерина.

* * * *

Не було що Іванові робити. Зліз з авта і пішов до недалекої хати. Хотів потелефонувати до Кирила, щоб вивіз трохи ґазоліни. Коли застукав у двері, вийшла йому на зустріч старша невіста, що мала яких 60 літ. Поздоровивши її розповів свою пригоду і просив вступу до телефону. Вона радо позволила. На телєфоні Іван довідався, що мусить чекати ще пів години. Почувши це, господиня попросила його і його жену до хати, бо казала, що їм тут буде вигідніше чекати.

По якімсь часі господиня призналася в розмові, що вона недавно приїхала з Анґлії. "Ми не хотіли покидати рідного краю, але мусіли. Там нашу хату і все, що ми мали, знищили ворожі бомби... Ми осталися, як сироти..."

Іван і Катерина були сильно зворушені. Катерині і сльози стали в очах з великого співчуття. Господиня продовжала. "Про нашу недолю довідалися свояки в Канаді й відразу прислали нам поміч. Потім забрали нас до себе, дали нам цю хатину і тепер ми працюємо собі на життя." Ще довго оповідала господиня свої переживання за час ворожих нападів на її рідний край і місто.

"Як страшно," зітхала нераз Катерина в часі цього оповідання.

Вислухавши все з увагою, Іван розглянувся по хаті і на своє диво побачив на шафі дві великі коверти, що на них було видруковано великим буквами:

"Моя жертва на будову нової церкви."

"То і вам дали такі ковертки? Та ж ви такі бідні! Ах, ті священики, вони нікого не жалують," почав знов Іван.

"Ні, перепрошую вас! Нам тих коверток не давали. Ми самі їх взяли. Ми тут ще церкви своєї не маємо, і тому хочемо вибудувати."

Іван остовпів. "Що? Не маємо церкви? Та ж ми щойно з церкви вертаємось," пояснив Іван.

"Так, ви, католики, маєте свою церкву. А ми, анґлікани. Ми ще не маємо своєї церкви. Я в краю давала десяту частину свого маєтку на церкву, так як св. Письмо наказує. Так робили всі христіяни до недавна: Я й тепер, хоч на кусник хліба заробляю, однак відтягаю десяту частину й даю на церкву. Я сама ходила і просила, щоб мені дали ковертку. Зі мною є ще й моя сестра. Вона також взяла одну."

Іван слухав і не міг з дива вийти. Тяжко думав. Вони, анґлікани, ще й такі бідні, а дають десятину свого зарібку на церкву. А він католик, такий багатий, що не зазнав воєнної біди, так жаулє дати на свою церкву. Що більше, він ще й так накидався на свого священика, і то перед іновірцями... Соромно йому стало і не знав що робити.

Аж тут почули на дворі авто. Це Кирило привіз ґазоліни для його авта. Іван і Катерина встали, подякували господині за її гостинність і пішли до свого авта.

"Зайдіть до нас ще колись при нагоді." запрошувала відходячих господиня.

"Прийдемо, може на другу неділю," відповів несміло Іван.

* * * * *

Коли вже були обоє в авті, Іван лагідно говорив до Катерини:

"Я вже ніколи не буду нарікати на священиків. Я бачу, що другі, що не мають

правдивої віри, краще розуміють справу і багато більше дають. Самі просять, щоб могли дати. Вір мені, Катерино, що на другу неділю я дам свою жертву на церкву — але таку, що й наш священик здивується. Я дам так, як годиться католикові давати на католицьку ціль, на Божий храм".

Яка Вона Гарна!

Хлопці у молодім, шкільнім житті звичайно думають, що любов для дівчат не матиме місця в їхнім житті, що вона не добра. Але це переконання треває тільки короткий час. Приходить скоро час, коли такий молодець нагло змінюється. Побачить гарну дівчину і він вже не той, що був. В одній хвилині він став ""дорослим молодцем."

Поведення такого молодця відразу змінюється. Він починає більше дбати про свій зверхній вигляд, він починає більше чесатися і домагається бритви, бо він вже "не дітвак." З його уст вже почуєте іншу мову — "Яка вона г-а-р-н-а !" Від тепер його очі, хоч звернені в книжку, воліли б дивитися на що інше. Хоч він в школі, щоб вчитися, його думки вічно заняті чим іншим — тою "гарною." Хоч він і вчиться, його шкільні марки низші, як давніше. Він тепер шукає за товариством тих, що їх ще недавно відганяв від себе. Замість давнішої отвертости ним володіє якась скритість. Його виключним бажанням є тепер як найчастіше з тою "гарною" стрічатися. Його погляд, хоч який обережний, виявляє однак його затаєний, але глибокий подив що на світі є такі "гарні" сотворіння. Його серце чимраз більше наповнюється лицарським духом, хоч він ще цього не розуміє. Це все наслідки перших порушень любови у його молодечім серці.

Дорогі молодці! Чи воно так не є? Так воно є і мусить бути, бо ви молоді. У вас молодість, весна життя, що її огрівають теплі лучі молодечої любови. Але треба вам знати, що ваш час ще не прийшов. Ваша перша любов зникне і розвіється як та миляна банька, що зачаровує малих дітей. Ви ще не готові, щоб віддаватися любові. Ви ще замолоді. Мусите заждати, доки ви не станите дорослі. Щоб дійти до цього мусите ще пережити кілька років.

Щоб ви могли безпечно перебути цей трудний час, вам треба сили і відваги оператися всім проявам любови у вашім серці. Брак досвіду і рішучости може довести вас до многих небажаних річей. Потрібної вам сили наберете тільки у молитві, у св. Причастю. Часто приступайте до св. Тайн і ніколи не опускайте молитви, а певно щасливо і без шкоди перебудете цей бурливий час молодости і приготуєтеся на той час, коли правдива і дійсна, розумна і дозріла любов запанує у ваших серцях.

Reds' Commandments

FOR YOUTH

A press release from Bern, Switzerland, on April 30, 1947, contained the text of the Ten Commandments of Communism. To suppress opposition of the Communist Party it urges its followers to deny that it opposes religion. But when secret orders are given to the members of the party they are told that destruction of religion must be their first concern.

The headquarters office of the Communist youth in Novosybirsk, in Soviet Russia, published "ten Communist commandments," to guide Communist youth in furthering world revolution. The "commandments" attack religion and clergy of all denominations as the greatest barrier against world Communism. Following is the text of the "commandments":

1. Never forget that the clergy is a declared enemy of the State and of Communism.

2. Try to convert your friends to Communism. Do not forget that Stalin, who gave to the Russian people their new constitution, is the leader of the anti-Gods not only in the Soviet Union but throughout the world.

3. Try to persuade, but do not force, your friends to stop going to church.

4. Watch out for spies; denounce sabotage.

5. Spread atheistic literature among the people.

6. Every good Komsomol is also a militant atheist. He must know how to shoot and be an expert in military discipline.

7. Work eagerly to prevent any religious elements you may notice from influencing your neighbors.

8. Every atheist must be a good Communist. Watching the security of the State is the duty of every anti-God.

9. Support the Atheist Movements by financial gifts that will support the propaganda of foreign organizations, obliged through circumstances to work in secret.

10. If you are not a convinced atheist, you will not be a good Communist and a faithful citizen of the Soviet State. Atheism is permanently linked with Communism and the two ideals are the basis of Soviet power in Communist Russia.

— Our Sunday Visitor.

The U.C.Y. Picture Parade



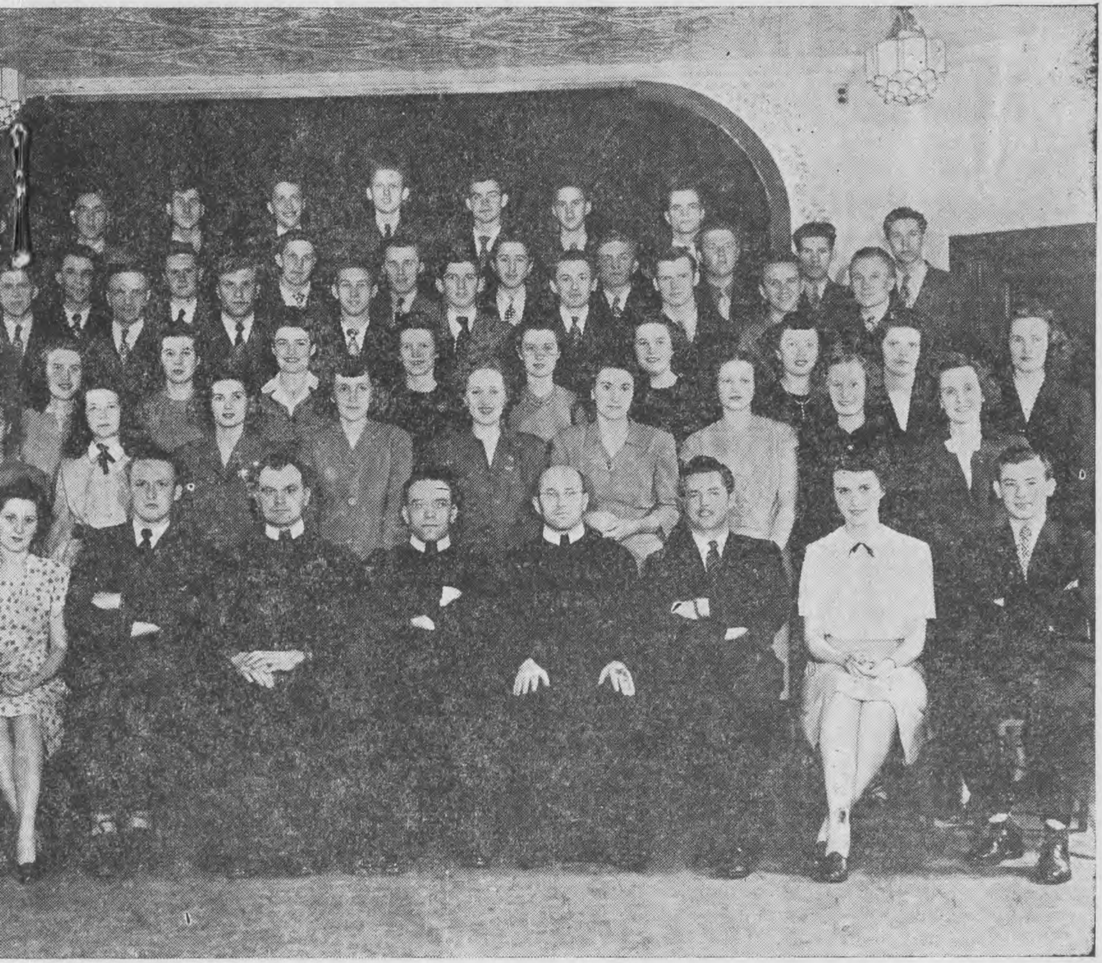




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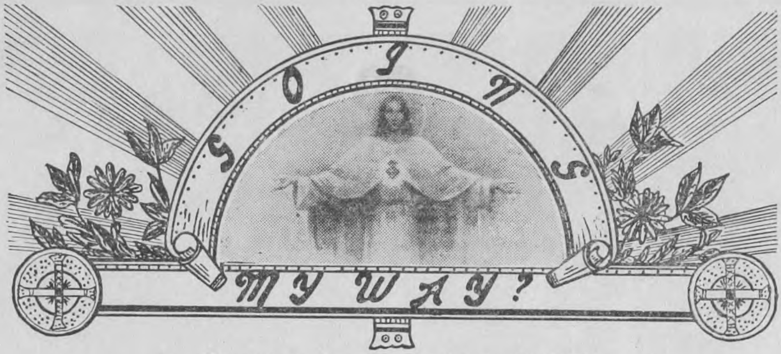
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T ... Miss Mary Boychuk, talented daughter of Mr. and Mrs. Klym Boychuk, 9343 E. Pender Street, ... She is nee of Carrie Sirey of Brombury, Sask. Mary is 13 years of age. She is in grade VIII t ... Grade III in Ukrainian School. She is the youngest member of the Ukrainian Catholic Choir at e takes an active part in the doings of our community. She is talented pianist and her greatest desire nia... Catholic Sisters teach in her school, where she could become one of their best pupils.

LEFT—Boys' Choir composed of Ukrainian University Students in Spain. They have made a name through their zealous work and cultural activities. They need our support! Won't we help them? Ukrainian Youth for Christ the King).

The St. Nicholas Youth League of the St. Nicholas Parish, Winnipeg, Man. In the first row from am Kruk, Fifth member, Beth Myzack, Secretary, Michael Bakuska, President, Rev. Father Boniface, or U.C.Y., Rev. Father Senkiw, Pastor of the St. Nicholas Church, Rev. Father Durda, Michael Kro- sident, Helen Nykoruk, Treasurer and Borden Skrypnyk, Editor, SNYL, "Crusader." Eleven mem- o were absent on the day the photo was taken.



by Brother S. Methodius, F. S. C.

HOW TO PREPARE FOR MARRIAGE .

"Lust Is Not Love"

The fifth point noted in the remote preparation for marriage reads as follows:

"Never confuse either infatuation or lust with love. Love implies reverence. A girl who does not command your respect is unworthy of you. Your own self-respect demands that you shun such company; and if you are lacking in self-respect you are doomed to learn by bitter experience that lust is a usurer who sucks blood even to the grave."

On the matter of self-respect little need be said. It can hardly be taught, and if it has not been imbibed with your mother's milk you will have to wait for experience, slow-moving but sure, to offer you a substitute for it. In other words, if your mother was a lady you have self-respect instinctly; if she was not, you will have to wait for caution to produce in you some of the effects of selft-respect.

Don't marry a girl to reform her. Infatuation may lead you into this stupid experiment, but cold reason argues against it. It doesn't work out. And don't run around with young widows, grass or sod. Leave widows to the widowers. They may make perfectly good wives, but they make fools out of youngsters in their early twenties, and bigger fools out of seniors.

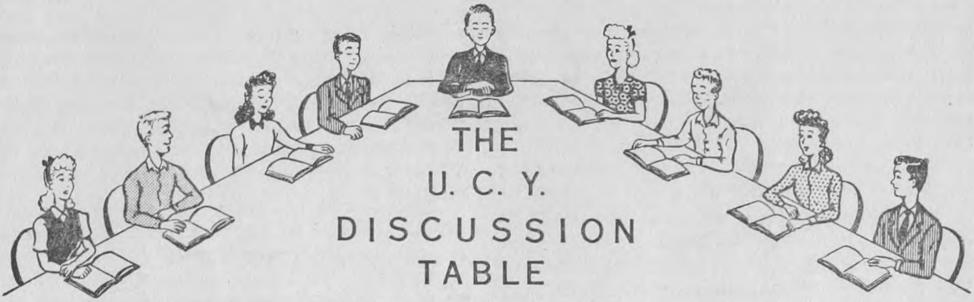
While love is essential to marriage, lust is its greatest enemy. Passion aroused but unsatisfied leads to many of the physical ills of women, including irritability, neuresthenia, premature loss of beauty, sterility, and insanity; and on the moral side it so degrades her moral sense that she is incapble of instilling virtue into children—if she has any. Familiarities breed more than contempt!

Its effect on a man is to make him coarse and licentious, (like those who guffaw loudly in the dark at a suggestive movie), and to incline him to insane jealousy, suspecting in his wife the continuance of the incontinence that marked their courtship. You will never know what it means to a man until he breaks down and tells you — as many men tell a priest or their former teacher after years of married life — that his life is wrecked, because his beastly lack of restraint in courtship made it impossible for him to respect his wife. When a man wants to respect his wife, but cannot because he is evil-minded — that's tough! The clean man has no regrets.

The world makes no account of the evils of courtship; these evils are stock jokes for the funny papers. But neither does the world sanctify marriage as a Sacrament, nor does it hold you to one wife until death. And neither does the world light a candle or breathe a prayer at your grave. The world knows all about lust but little about love.

"You and Yours," "The Home World," "Plain Talks on Marriage," and "Letters on Marriage" will give you the right ideals if you want them; but if you have let lust come into your courtship, you will have to pay the penalty. The restoration of ideals can be brought about by severe penance, which includes the giving up of the occasion of sin; most men are not fond of penance, however, and they will simply have to pay the penalty by leading a dog's life in marriage.

What makes you think you have a right to ask a good girl to be your wife? You may have a good job in prospect, or you may have a rich aunt with asthma, but if you think money is the basis of a happy marriage, read the alimony news of a single day. You may feel that there is an allconsuming love between you; that is just what that kind of love is — all-consuming. It consumes gas, it consumes liquor, it consumes your bank roll, it consumes your happiness. The head you bring to the altar should not be dizzy with infatuation but sober with faith and humility. After all, love is a matter of sacrifice, not sentimentality. "He that keepeth My commandments, he it is that loveth Me," said our Blessed



THE SACRAMENT OF BAPTISM

Baptism was instituted by Christ to confer on the individual soul the supernatural life of which it was deprived at creation, but which it absolutely needs for supernatural eternal bliss.

When God created Adam and Eve, He added to the natural life of their souls a life much like unto his own. When they sinned they forfeited this higher life, because it cannot co-exist with sin in the soul. They forfeited it not only for themselves but for their descendants, because Adam was put on trial, not only personally, but also as a representative of the human race. The human nature which the 2,000,000,000 people now in the world have inherited from him was tainted at its source and this taint is known as the Original Sin.

In His goodness God provided for the restoration of the supernatural life by the application of the merits of the divine Redeemer through the sacrament of Baptism. Baptism is called a rebirth. "Unless one be born again of water and the Holy Ghost, he cannot enter into the kingdom of God."

All that is necessary during Baptism is that the person who baptizes intends to do that which the Church requires and to say while pouring water on the head of the person: "The servant of God, (name) is being baptised in the name of the Father, the Son and the Holy Ghost, Amen."

Instead of pouring water on the head of the person, some religious organizations hold that the head of the person must be immersed into the water. The Catholic Church finds no fault with these immersers provided that they believe correctly about Baptism and pronounce the formula properly.

The Greek word which is translated "baptize" means a "washing," and the first purpose of Baptism is the washing from the soul of the stain of Original Sin, at which time divine grace enters the soul. This is why the Catholic Church adopted the method of pouring the water. This is more convenient.

By creation we become mere creatures of God; by Baptism we become His children by adoption, and citizens of His Kingdom. One may live most of his life in the United States, yet he does not become a citizen of the United States on that account. If he has been born in some other country, he becomes a citizen of the United States only when he submits to a formal ceremony of naturalization. So it is with the creature. He must submit to a process of supernaturalization, which is effected by Baptism.

The Church requires two sponsors for the baptized person and expects them, in case parents should predecease the child, to interest themselves in the spiritual life and in the religious practice for the one for whom they were selected as god-father and god-mother.

QUESTIONS: What does Baptism do for a person? Was Adam's soul endowed with grace at the time of its creation? Was yours? Was any other person's? Why were our souls deprived of grace? Who restored it? How is Baptism conferred? Is it necessary for salvation? Is there any substitute for it?

GOING MY WAY

Lord; and love is not love unless it shows itself in sacrifice. St. Joseph, the model husband, was a perfect examplar of unselfishness; the Blessed Virgin, his divinely-appointed spouse, was equally a model of self-renunciation. Perfect sacrifice and the grace of God made this the perfect pattern of married life, the Holy Family.

UKRAINIAN LITERATURE

TREATISE VII

DRAMA. Just as did poetry, so also dramatic literature came to Ukraine from Western Europe by way of Poland. In all ancient peoples, as the Greeks and Romans, dramatic art originated from religious rites and ceremonies. It was the same in Europe and Ukraine. The first dramas of our ancestors pictured parts of the Holy Mass or some articles of faith. These were termed "mysteries" because the people generally did

not understand them. Soon the schools showed their interest in dramas, but they also presented only religious subjects. The most popular themes were the birth and the resurrection of Our Lord and incidents from the lives of Saints. The latter always brought out very clearly the contrasting effects of vice and virtue.

Since these dramas were usually too difficult to be understood by the common peopl•, they were occasionally interrupted and comical episodes from common life were presented. This was done for the sake of entertainment. Such injunctions were called "interludes."

Among the first dramas of Ukrainian origin were: The Mystery of Christ's Suffering, the Kingdom of Human Nature and Alekshiy, the Man of God. The more prominent dramaturgists were Dmytro Rostowsky, I. Wolkowich and Semen Polotsky.

More interesting to the audience were the so-called tragi-comedies. These were compositions consisting of comic and serious elements. Prokopowich, Konyshky and Laschewsky were the chief authors of this type of literature.

The most poular tragi-comedies were "Vladimir," which pictured the christening of the Ukrainian nation by its Grand Prince, St. Vladimir in 988, and "The Love of God," which dealt with the life of Hetman Bohdan Chmelnytsky, especially the liberation of the Ukrainian people from under the Polish rule.

Yakiw Galatowich wrote the first Ukrainian interlude in 1598. Other interludes, the products of Dowhalewsky (1736), were based mainly on the life of common people, Jews, gypsies, Muscovites, wandering scholars and warriors (kozaky).

Very widely spread was the "wertep," a dramatic performance presenting the birth of Christ along with an interlude taken from common life. Because of its simplicity and beauty, the Wertep has been passed on to our day and is still performed by many at Christmas time.

Questions: What did the first drama in Ukrainian literature deal with? What effect did they have on the audience? Name a few of the earliest dramas and their authors. What is the Wertep? Is it still in existence?

Behind the Iron Curtain

The sun smiled benevolently on the large crowd of good Toronto Catholics gathered at the Church of the Holy Eucharist, in East Toronto. The occasion was the annual "praznyk," and the parish was honoured by the presence of three visiting priests: Rt. Rev. Monsignor Kamenetsky, who sang the High Mass, assisted by Father Roborecky of St. Josaphat's, and Father B. Wawryk, O.S.B.M., who recently arrived from that tragic and turbulent continent of Europe.

Later, Father Wawryk spoke to a capacity audience at the banquet hall. As he spoke, his listeners were gripped by a cold, frightening realization that they were hearing a true, eye-witness report of life in the Soviet-controlled Europe. It was not a pleasant report. At times, one had an urge to shout: No, that could not possibly be happening in this civilized age! Those terrors and persecutions belong to another era; to those dark, shameful pages of history which mankind has long since considered blotted out by the centuries of "progress" made since. And yet, hearing Father Wawryk, one could not help but know that here was truth; that under Soviet regime, life, liberty and the pursuit of happiness were replaced by death, imprisonment and still another Five Year Plan.

Since Soviet Russia has reared her barricade against "capitalistic contamination" of the Western world, no other people have so avidly grasped at the comparatively few unbiased and true reports which came from behind this impregnable barrier than the Ukrainian people; for well back of this Iron Curtain, waging a bitter struggle for existence, live those whose welfare is of deep concern to the Ukrainians the world over: family, relatives and friends.

In most instances these reports are brought back by courageous, truth-loving men and women, who are not content to see only that which Soviet officials want them to see; or report only that which Soviet censorship allows them to report. Traveling incognito, often in utmost secrecy, these people risked their very lives in order to see for themselves how the common people fare under modern world's most oppressive totalitarianism. Many did not escape the dreaded NKVD and were heard from no more. Others, with the help of kind Providence, were able to return. In this latter category belongs Father Basil Wawryk.

Who, you may ask, is Father Wawryk? To obtain more information about him, Miss Lillian Dzurman and the writer, through the efforts of Father B. Dzurman, were fortunate in obtaining a memorable interview with Father Wawryk. His story is a heroic one; and some day when it can be more fully told, the true magnitude of his work will be revealed.

Father B. Wawryk was born in Western Ukraine, Dec. 1st, 1911. His father, upon terminating his services with the Austrian police force, retired to his farm and there, with his kind and pious wife, raised his three sons in a healthy, Christian atmosphere. At the age of thirteen, Father Wawryk joined the Basilian Order at Buchach. His ordination came about in 1934, and the next three years were spent in Carpatho-Ukraine, teaching.

An urge to further his studies culminated in his enrollment at a University in Rome where, in due course, he obtained doctorates in Theology and Sacred Scripture. Here it would be interesting to note that Father Wawryk's linguistic powers embrace twenty-two languages.

The year 1939 witnessed Father Wawryk back in Ukraine. His brochure, denouncing the Soviet regime, raised the Red wrath, bringing with it a decree of death upon capture. Obviously, wisdom lay in flight: to Warsaw, where with the help of Jewish and Italian underground, he reached Rome and safety. At this time this courageous priest assisted a fellow-priest to escape the Russian firing squad. He was Father William Skobleney, O.S.B.M. (since deceased) whose parents live at Star, Alberta.

Love of his people, together with an indomitable courage, again prompted Father Wawryk to return to Western and Greater Ukraine. Here, in disguise, he remained for one year. During this period he saw many instances where the history of early Christianity repeated itself: Ukrainians meeting secretly in an abandoned building to hear Mass — the utter darkness inside relieved only by a solitary candle — and the shining, undaunted faith of the people. Despite decades of persecutions and terrors, these remained faithful to their God and the Church of their forefathers. Faith too, he found in a humble peasant cottage. Here a young girl, dying of an incurable disease, prayed that she might live to receive absolution and Holy Communion at the hands of a priest she had never seen! Her love for the Church stemmed from her mother, who through so many years of persecution, never forgot.

At this time Father Wawryk learned of the tragic death of his father at the hands of Communistic terrorists. His sole "crime" was his refusal to divulge the whereabouts of his two priest-sons. At the same time his third son shared his fate for the same "crime." For him, Stalin's sadistic henchmen dug deep into their bag of tricks, and came up with one that must have made the ghosts of Comrades Marx and Lenin chortle with unholy glee; they burned him alive, while the family was forced to look on.

On the night of Nov. 12th, 1943, during a heavy German bombardment of an Ukrainian town, Father Wawryk hurried about, administering the last rites to the dying. At four different instances, as he left one place to console another dying person, a bomb made shambles of the very spot he had just vacated. A miracle? Mother's prayers? When next he saw his mother again, she inquired if he had been in any danger on the night of Nov. 12th, as a premonition of danger stalking her son was so acute that she spent the remainder of the night in prayer. . . . . .

About this time, the Soviet secret police had picked up Father Wawryk's trail and once again, friends, the Underground, together with an attentive Guardian Angel combined to foil the clutches of the NKVD.

At Rome, Father Wawryk was granted an audience with the Holy Father, who was deeply moved by the account of the bitter trials of our people. Much help came to our Ukrainian refugees from the Holy Father as a result. His efforts extended beyond the immediate needs of food and clothing; through an encyclical appealing for assistance to Ukrainian refugees, many countries offered haven to thousands of these helpless people. During the years of 1944-45 Father Wawryk continued to toil incessantly to help refugees in Italy, Germany and other countries.

In October of 1946, Father Wawryk, together with eighteen other Basilian Fathers, arrived in Canada. His comment on our fair country: "Wonderful!" The Canadian youth, although basically of a good, sound character, has turned somewhat materialistic, he contends. There is a need here for high ideals, and a re-adjustment of our sense of values. This, he states, could be partly accomplished by a strong organization of the Ukrainian Catholic youth, under capable leadership.

To the question, how can youth in Canada help the Ukrainian youth in Europe, Father Wawryk stated that immeasurable help could be extended by establishing direct contact with them through Papal Delegates in each European country, and sending in supplies of such urgent needs as food, clothing and medicine.

What of the future of Ukraine? To quote the words spoken to Father Wawryk by a Bolshevik professor, who obviously lost faith in the Cmmunistic Utopia: "The only way to build Ukraine is through wise and holy priests." The years following the First World War witnessed a vast religious revival in the Ukraine. Catholic congresses, sodalities and retreats sprung up everywhere; and people became aware of their religion as never before. However, before long, Soviet Russia began her concentrated, systematic

Religious Freedom in Soviet Ukraine

(INFORMATION OBTAINED FROM AN EYE-WITNESS)

The date — Easter Sunday, 1947.

The place — Uzhorod, capital of Carpatho-Ukraine.

Easter?? But there is no semblance of festivity. Where are the "paski, syr and pesanki" — the things one usually takes for granted at Easter? . . . But then, it has been such a long time — only cherished memories remain of the bells pealing out "Christos Voskres" at the crack of dawn. everyone hurrying to be in time for the special Easter Service, the family sharing the blessed egg, the melodious "hahilki". Not food to be blessed as was the old custom, but only memories could the people bring with them as they hurried to Church on Easter Sunday last April in Uzhorod. No one complained of their threadbare, pitiful "Easter outfits", and it was much more fashioned to go barefoot than to wear those shoes that had been "outgrown", or should we say "outworn"?

Yet despite the hardships and suffering, the lean faces of the hurrying crowd reflected a happy radiance, for were they not more fortunate than their brethren in other parts of Soviet Ukraine? Somehow, by some favour of fate, the intensity of persecution of the Catholics in Carpatho-Ukraine was not as great as in other parts of the Soviet-dominated territory. Several churches of the Eastern Rite still remained open and to these, the people hurried to be present at the Holy Sacrifice of the Mass to adore and bless the Risen Christ and to implore Him to resurrect our crucified Ukraine.

Swiftly it happened! Without warning the Easter Service was interrupted. The churches were surrounded by the MVD (secret Police Troops) and the Russian Militia. Ruthlessly, all the men between the ages of 16 and 60 and the women between 16 and 40 were assembled and with them a number of Basilian Monks who were still living in Uzhorod and Munkaciw were deported. Where? In that dreaded direction —Eatsward.

Easter Sunday? Ironically, for these unfortunate Catholics the happiness of Easter Morn faded into the suffering of a Good Friday.

As no priests and no seminarians remained in Uzhorod, the idea of having a seminary in the City seemed absolutely absurd. The Secret Police are using the building to a much better purpose now — an MVD prison!

Through the territory formerly under the domination of Poland, Roumania and Czechoslovakia and now under Soviet Rule, The Ukrainian Catholic clergy numbering 3.300 priests has been completely dispersed. Among the refugees and displaced persons some 300 Ukrainian priests are to be found, and 150 others are existing in countries bordering on the Soviet Ukraine. More than half of the remaining 2,850 are estimated to be suffering the horrors of prisons and concentration camps. Of the rest, some are in hiding, others have found temporary safety with the guerrillas of the Ukrainian Underground Army, but a great number of them are living incognito, working on farms and in factories, being careful not to disclose the fact that they are priests and exercising their priestly duties with utmost secrecy. Recently, the last four Ukrainian priests in Peremysl were deported to the Soviet Union.

Yes, the persecution has been intensified in the Ukraine and the words of a priest, who but recently escaped from behind the Iron Curtain, keep flashing in my mind, "There are many brave people in the Ukraine being martyred daily for their faith". So let us all unite in prayers that the "blood of these martyrs will become seed of Christians."

Lillian Dzurman.

BEHIND THE IRON CURTAIN

(Continued from page 13)

efforts to tear religion out completely; and except for some inspiring instances, succeeded rather thoroughly.

When the time arrives when it would be expedient to return to the Ukraine, Father Wawryk expressed hope that Canada would send out many of her missionary priests, who for the love of God and fellow-men, would be willing to accept the rigors and privations of the life that would be theirs.

The youth of Canada salutes Father Wawryk. May his stay in Canada be a happy one.

Lillian Dzurman
Betty Prusky.

NEW SUBSCRIPTIONS

Alex Kurylo, Edmonton	7
Rev. M. Gregory, Sandy Lake, Man.	1
Helen Sych, Hay Lake, Alta.	1
Magda Kucher, Smoky Lake, Alta.	1

DONATION

U.C.Y. of Chipman, Alta.	$36.98

Many thanks!

SOCIAL WHIRL

ALBERTA

OUR HONORED GUEST

Daysland, Alta.

On the feast-day of the Assumption of the Blessed Virgin Mary our parish was honored by the presence of Mr. J. Novosad, the Secretary of the Ukrainian Catholic Council, Winnipeg, Man. All present in church were very anxious to hear his discourse. After the church service was over, the people gathered in the open air and attentively listened to what their guest had to say. When everything was over, Mr. M. Harmider, who presides at the local church committee, invited Mr. Nowosad to his home and shared the honor of entertaining such a welcomed guest.

Towards the evening Mr. Sereda invited him to his home. Here Mr. Nowosad had an opportunity to meet some of ur UCY members. We thought is great to juggle a little conversation with him and felt that such personal and friendly contact will do much in the field of our mutual cultural doings.

One incident is worth while being mentioned, for this way really something which characterizes the jovial spirit of the Daysland Youth. Mr. Nowosad, being engaged in a lively discussion with Rev. E. Bilyk, was suddenly jolted by a breaking-down reveling roar of laughter in another room. When they both, now accompanied by Father Chmilar, arrived at the scene, everything was hushed up. One of the members, Miss Helen Makarowski, revealed to her inmates that it was her birthday. The boys, as usual, took advantage of this occasion and tried to bring about the ceremony attached to such celebrations. But Helen's alertness helped her to escape with little casualty. During her absence the members made a little collection and upon her return everybody broke out with a thunderous "Mnohaya lita". Mike Korpan, who has always been the promotor of merriment, took over the act and sent everybody rolling with laughter. When this subdued a little, everybody gave vent to singing with Mr. Nowosad in the fore.

We all were greatly pleased to have among ourselves such a guest and we wish to thank him for being so good to us. It was a great encouragement for us and we believe it will help us to carry on in all mutual dealings. Whenever any help or suggestion will be needed, we'll have more confidence to approach those who are in the lead.

SASKATCHEWAN

ОКРУЖНИЙ ЗЇЗД У КРИДОР

12 і 13 липня відбувся Окружний Зїзд УКЮ в Кридор. Була молодь з Кридор і околиці.

Комітет Зїзду складався зі слідуючих осіб. Анна Михайлюк, предсідателька, пан Михайло Кірик, секретар як також голова місцевого відділу.

В суботу по обіді відбулися спортові змагання молоді Кридор і окурги. У вечір була дуже гарна забава де молодь численно прибула і гарно забавилася.

В неділю рано всі прибули до Церкви св. Димитрія, де Всч. о. Шумей відправили Службу Божу і де виголосили проповідь спеціяльно для молоді, щоб їй розяснити її обовязки зглядом Церкви і взагалі українського народу і культури, бо тільки від молоді залежить будучність українців.

Відтак усі зїхалися до Народного Дому в Кридор, де пані парохії приготовили прекрасний обід.

По обіді почалися наради УКЮ. На тих нарадах була присутна молодь з Гефорд, Січ, Алтикейн, Албертавн, Кридор і Орлов. Також були присутні три особи з Провінціонального Заряду УКЮ Саскачевану — пан Кобринський, заступник голови; пан О. Яцишин і панна Й. Щудлик.

Наради отворили о. Шумей молитвою. Тоді панна Анна Михайлюк пояснила ціль нарад і щиро привитала молодь на той зїзд, а відтак попросила панну Жук на секретарку.

Всч. о. Шумей щирими словами привитали всю молодь і далі пояснили ціль зїзду, а це — треба дати молоді добре виховання, щоб дати їй до відома красу нашої української культури й народности.

Пан С. Кобринський дав привіт від Провінціональнозо Заряду, а також заохотив до дальшої праці, бо чи ж не з Кридор і околиці зачалася та велика орґанізація УКЮ, котра тепер розширилася від моря до моря?

Від околиці Оролов — Угринів дав привіт п. В. Войтюк і побажав зїздові успіху.

Відтак п. Олекса Яцишин пояснив важність віри і науки щоб скріпити український нарід. "Наші батьки за минулих 50 літ багато здобули, а ми далі повинні працювати, щоб обєднати нарід і навчитися всього, що було найкраще в серцях наших батьків, а це є українська мова, культура, пісня і т. д., так, щоб ми не подоптали старання наших родичів, але далі розвивали.

Привіт від Кридор зложив п. Юліян Саґанський.

Пан Кірик тоді попросив пана Б Л. Корчинського, щоб провадив дискусію. Пан Корчинський подав заохоту для всеї молоді. Від початку УКЮ дотепер ми вже багато трудонщів перемогли і тепер далі ми повинні розсівати те зерно, котре зачалося в Геффорд. Але без помочі наших батьків УКЮ не може існувати. Наша українська культура має дотепер великі осяги, хоч бvла здобута в тяжких обставинах. Ми не повинні перестати працювати щоб не лиш задержати нашу культуру, але й повести її на вищі щаблі. Якщо ми будемо так поступати, то будемо сильні духово.

Був вибраний Окружний Заряд, котрий буде наглядати за працею а також помагати в праці відділів у цій окрузі. Пан предсідник назназив Всеч. отця Шумея, панну С. Озарко і п. В. Войтюка до номінаційного комітету. Підчас тих нарад слідував спільний спів, а по співі слідувала дискусія про ріжні проблєми УКЮ.

Пан С Кобринський промовив пару слів на тему курсів котрі відбудуться у Саскатуні на слідуючий місяць. Заохотив молодь щоб взяла в курсах участь і просив батьків, щоб вислали своїх дітей на ці курси.

Зїздові наради закінчились відспіванням гимнів.

Вечером відбувся концерт, а учасниками були ріжні особи від окружних відділів УКЮ.

Зїзд був дуже успішний.

Тож, українська молоде, до праці, для скріплення культурного життя українського народу.

Пресова репрезентантка УКЮ
Йоанна Щудлик.

MANITOBA

ROSSDALE RALLY

Sunday, July 20th, dawned as an unusual day. Unusual in that the weather was crisp and cool, as if Brother July had had a lapse, and unusual in that the youth of Winnipeg joined the youth of Rossdale and Selkirk in a Rally at the suburban community of Rossdale.

The young people came out by bus and were transported by truck from the highway to the church. Oh, but it was jolly fun riding in that truck! It was immediately nick-named "the taxi."

There was a High Mass in the parish church with Father Melnyk conducting the services and with the Winnipeg Youth contributing to the singing. After Mass, a delicious meal was served at the parish hall by the ladies of the parish. Like all good things, the meal came to an end, and, still picking the remains of tender, golden brown roast chicken from their teeth, the young people were dispatched to the community school-house, where a meeting was held.

Mr. Sam Kruk, vice-president of the Manitoba Provincial Committee presided as chairman, in place of Paul Bozyk, president, who was unable to attend. Mr. Kruk spoke to the members in Ukrainian, and encouraged them to build their clubs into a strong organization and this could be done only through co-operation.

Miss Mary Bodnarchuk, treasurer of the Provincial Committee, and acting secretary at this meeting, also addressed the members present. John Kislyk, president of Rossdale youth, expressed his gratitude at seeing so many come out and offer encouragement to the youth of the vicinity.

The following people compose the Rossdale Executive:

John Kislyk — President
Jerry Woloshyn — Vice-President
Chris Pechinko — Secretary
Connie Cheslock — Treasurer
Harry Bass and Sally Fedorowich, Controllers.

There are twenty members in the Rossdale club, and already it is a thriving branch of our organization. We wish them the best of luck! The same applies to Selkirk which has 15 members who are getting along marvellously. Their executive is as follows:

Bill Kulpak — President
John Cembriwski — Vice-President
Stella Turkitch — Secretary
Olga Skalesky — Treasurer

After these introductions, there followed a question and answer period, with most questions coming from the Selkirk Youth. Michael Bakuska replied to most of the questions and assured the youth that the Provincial Committee would help all clubs in every way possible.

With all doubts and uncertainties removed, the meeting adjourned with prayer, and the members went out to play baseball. Teams were made up, and the boys and girls not taking part acted as spectators. The ball playing wasn't too spectacular, but it certainly was fun!

Russell Sawchuk, a fine Rossdale lad, showed some good sportsmanship, while Catherine Mitz from Selkirk, provided the entertainment with her innocent strivings at mastering the sport.

Now, ravenously hungry, everyone jubilantly welcomed the announcement of a weiner roast. A roaring fire was built in the open, and soon a multitude of sticks with weiners were thrust into the crimson flames. Margaret Cheslock and Chris Pechinko seasoned the hot dogs with mustard and relish and served cider.

When everyone had had his fill, song books were passed around and young voices blended in the harmony of songs which our fathers sang, and which we hope our children will sing. During the sing-song Father Melnyk gazed up paternally, feeling proud that through his efforts, these young people had been able to become acquainted.

Thus ended a perfect day. New friendships had been established, and memories of a day well spent, still linger in the minds of the young people who attended the Rally at Rossdale on Sunday, July 20th.

Mary Bodnarchuk.

SPEECH DELIVERED BY MARY BODNARCHUK OF THE BLESSED VIRGIN MARY YOUTH CLUB

At the Youth Rally at Rossdale

Reverend Father, Honored Guests
and Fellow Members:-

I am not going to say much, but what I have to say is of the greatest importance to all of us. Most of us here, belong to the Ukrainian Catholic Youth League. Now, let us stop and consider this name carefully. Not everybody can be Ukrainian; you have to be born into it, but everyone on this earth has the right and privilege to be a Catholic. Now no one can argue that we are not Ukrainians, for our parentage proves that, but a keen person, possibly an enemy of the Catholic Church, can argue that we are not all Catholics. A Catholic is obliged to follow a few simple rules established by Christ and his followers. Please note that I said "obliged," not "forced" — for Communists are forced to follow certain rules; a Catholic does so only from a sense of duty to God and a feeling of righteousness. But the most important thing a Catholic must do, is to lead a Christian life every day of his life, not only on Sunday.

We all **claim** to be Catholics, but do all of us live like Catholics? Sure, we in the city go to church every Sunday and you people in the country attend Mass whenever Father visits your parish, but that's as far as our Catholicism extends — just coming to church. Our bodies come to church, but our minds do not. But just coming to church doesn't make us a Catholic. We've got to still be Catholics when we've left the church.

As we grow older, we come into contact with different types of people, and there are always some folks who don't see eye to eye with the Catholic religion. We're all going to meet this kind of people, so all of us should learn more about our religion.

None of us know enough to be able to fight our enemy when the time comes. Newspapers like "The Future of the Nation," and magazines like "Youth" contain very valuable information about our nationality and religion and give good advice as to how to lead a good life. Every club should have a subscription to the "Youth" which is the official organ of the U. C. Y. and every member who can possibly afford it, should also subscribe.

If any one of you here haven't as yet, read this magazine, do so today, and you'll see what I mean when I say that it's a very interesting magazine. Another way of learning about your religion is by asking questions of your parish priest.

Once we understand our religion, we can live a better life and be on guard against our enemies. So let us remember to be Catholics every minute of every day.

Remember God rewards and rewards generously. Let us go out to play and enjoy ourselves this afternoon and tomorrow and the days after tomorrow, but let us never forget that we are Catholics.

So, as one angel said to another: "See you in Heaven."

Thank you.

Mary Bodnarchuk.

SHOULD THINK BEFORE FALLING IN LOVE

"Don't allow yourself to fall in love with a non-Catholic. It is not fair to him. He will make a better husband for some non-Catholic girl and you a better wife for a Catholic man," the Rev. Clifford Howell, S.J., told the Young Christian Worker girls at a week's pre-marriage training course in Liverpool.

Protestants are perfectly decent people, but they have different ideas and a different outlook. The failure of most mixed marriages is due not to the Protestant but to the Catholic partner. Only strong characters can stand up to it, and unfortunately it is usually the weak Catholic, who enters into mixed marriages," he added.

"The kernel of the whole thing is that you have got to do your reasoning before you do your loving."

"The Canadian Register."

There's nothing half so sweet in life as love's young dream.

He slipped his arm around her waist,
She didn't seem to care.
But when he dropped it to his side,
She whispered: "As you were."

"Say, why do they call our language the mother tongue?"

"Because the father seldom gets a chance to use it."

Wolansky Mr. Joseph
10813 - 111 Ave.
City

My Mystery Solved

Recently I had the honor to enterview the Manager of the Youth magazine. Undoubtedly our conversation has prompted me to reveal some excerpts of it to those who are denied the opportunity to make personal contact with the Youth Manager. I do this because I was greatly amazed by the stark facts of which I was entirely ignorant. This brought about a feeling of hopelessness upon me.

I inquired with an enthusiastic tone whether it would be possible to gather enough material for semi-monthly edition of the Youth magazine. The Manager dropped down his hands and reached dismally for the subscription list. Here the gloomy facts stubbed my ardent enthusiasm. Every second or third card showed expired subscriptions. Some were slightly delayed; others looked as though they were lost for ever. Some showed indications that renewals can yet be expected. Others came in gradually.

Now the Manager had enough to prove his assertion that our **monthly** edition is on the verge of breaking down. And he stressed that if the editing affair, management and shipment were not a volunteered, free undertaking with no pay whatsoever, our Youth would be a slim survivor.

I do not wish to throw a dark shadow upon this matter for this would give us a gloomy feeling about our periodical, but my sole purpose is to convey the sad knowledge to those who formerly contributed such a consoling help and now have turned away and let us down.

We will brace up for another strenuous effort to repair our waning interest in the welfare of our paper.

A Reader — Edmonton.